

ZION'S



HERALD.

VOLUME I.

NUMBER 11.

"THE ANGEL SAID UNTO THEM, FEAR NOT, FOR, BEHOLD, I BRING YOU GOOD TIDINGS OF GREAT JOY, WHICH SHALL BE TO ALL PEOPLE."

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THURSDAY, MARCH 20, 1823.

[HALF IN ADV.]

METHODIST MISSIONS—S. Africa.

Extract of a Letter from Mr. WILLIAM SHAW, dated Satens. Albany, July 12, 1822.

I believe I mentioned in my last, that appearances indicated a revival of religion. Happily, these appearances were not delusive. We have not only a large attendance upon divine ordinances, but an extraordinary effect, especially during the first quarter of the year, has attended the preaching of the word. Many have been truly converted to God, both young persons and some more advanced in life; and, in some cases, the change has been so evident, and yet so unexpected, as to make me think I shall never doubt again in offering the Gospel to similar characters.

The means which have been particularly instrumental in the hands of God, in effecting the good we have witnessed, are, a regular and steady attention to all our usual means of grace, preaching, prayer-meetings, class-meetings, &c. and a systematic and weekly distribution of tracts and other books. This has been highly beneficial. The painful dispensation of Providence, whereby the last two harvests have entirely failed throughout this colony, by blight, have been sanctified. Want of bread has humbled many hearts, and disposed them to listen to the consolations of the Gospel. How merciful, how wise, is our heavenly Father! He afflicts, he corrects the body, 'that the spirit may be saved in the day of the Lord Jesus.'

Our English congregation at Graham's Town, continues to be large and attentive, considering how inconvenient the place is, in which we preach. We expect very soon to occupy our new chapel at this place, which we have every reason to believe will be well filled. We shall certainly not have it in our power to accommodate the numerous applicants for pews. As it respects the Hottentot congregation at Graham's Town, it is as full of promise as those on any of our stations in South Africa. It has continued to improve in number and regularity for some time past, altho' my opportunities of attending to it have necessarily been few and interrupted. I have, at length, the satisfaction of reporting to you, that I have formed a Society among them; the present number of its members is ten; it might have been much greater, but the same reason which induced me to delay forming the Society among them, has led me to be very careful whom I admit into it, now that it is formed. I have, however, great confidence in those already received, that they will be steady to their profession. They speak in a most gratifying manner of their views and feelings, in reference to the great affairs of eternity. You would be highly pleased could you hear the sweet harmony with which the congregation sing hymns of praise to the Saviour, and see the eager attention with which they hear the word.

English Methodist Missions in the West Indies.

At St. Vincent's, the congregations on the Sabbath are generally large; sometimes the chapels are overflowing.

At St. Christopher's, 200 persons

were united to the three societies in three months. Not less than 150 persons attended the adult schools, some of them 60 years of age. 400 slave children, besides the regular Sabbath School children, are catechised every Sabbath.

At Kingston, Jamaica, Mr. Young administered the sacrament on one occasion to more than 1000 persons. The foundation of a new chapel was laid in July; and handsome donations have been received from many, who a few years ago were bitterly opposed to the instruction of the negroes.

A mission is just established at Port Royal, with very encouraging prospects.

In the Kingston society are 1793 free persons, 2217 slaves; total 4010; increase in 8 months, 291. At Montego bay, on the same island, the planters no longer oppose but encourage the instruction of their slaves. A sabbath school with 50 scholars has been recently formed.

A permanent establishment is likely to be effected at St. Ann's bay.

At Barbadoes, the mission, which has been several times suspended, is now prosperous. Meetings are well attended. In one quarter 20 members were received; most of them young persons, who but a few months ago were exceedingly depraved and wicked.

An auxiliary Missionary Society was formed here in May last, which it is expected will raise \$220 per annum.

CHRISTIAN ELOQUENCE.

Extract from the remarks of the Rev. Dr. Adam Clarke, at the annual meeting of the English Wesleyan Methodist Missionary Society.

But 'tis not my word a hammer that breaketh the rock in pieces, saith the Lord." Now we have the hammer, it is true; but we need the vigorous and divinely nerved arm to lift it, in order to dash the sinful obdurate rock in pieces. The bible and missionaries must ever go hand in hand, and if we send both, we have the world at our command. God has opened all its great roads and passages before us. On ordinary occasions we might see the finger of the Lord;—on occasions a little more extraordinary, his hand;—but on occasions like these, we might see, if he might so express himself, the arm of the Lord, in the sending forth of his word. What an engine was the British and Foreign Bible Society! His soul was filled with gratitude to God, when he thought of its formation, its organization, and its progress. This was the foundation of all Missionary Societies. It might be objected, that the bible might be sent to different nations of the world, where it could not be read. But this was now provided for. What had not the Baptist Missionary Society done to put bibles into the hands of the heathen in all the languages of India? Many it is true, were not able to read at all; and hence arose another great branch of this work, the Institution of Christian schools, where persons converted to God themselves, were made the teachers of others, and gave lessons of instruction to the children of the heathen and idolaters.

See the christian missionary going with his life in his hand,—he corrected that, with his life and soul in the hands of God, to proclaim his salvation to the heathen; see the holy scriptures diligently circulated; and see the christian school master teaching the children and their parents, out of them, the lessons of grace; all thus combining to lay a foundation for the perpetuity of the church of God, the establishment of christianity, and an interminable succession of christian teachers. To be engaged in such a work was an honor to any man,—to help forward such a work was an honor to any man. 'I once thought,' observed Dr. C. 'how shall the world be converted. When I first felt a concern for immortal spirits, I felt a concern for all human spirits; no nation confined my wishes, my feelings, my desires, my prayers; but it seemed to be beyond the power of calculation, how the word of God could be sent to the different nations of the earth. I saw that the languages of the earth were so different, so numerous, so intricate, that I thought it scarcely possible. I read over bishop Wilkins with great attention, and felt great interest in his attempts to form an universal language; but I saw that his plan was calculated only to form a philosophical language. I afterwards met with an attempt by another person.—I took that up with interest, and read to my disappointment as before. But when I saw that God had inspired many modern missionaries with a peculiar aptitude for learning languages, and sent them to the East, I felt that Pentecostal times were about to be realized. I prayed for the life of Carey, and Marshman, and Ward, as for the life of a father, and was afraid lest every arrival should inform us that these great men had died in their work; but they are alive still. I saw a most promising Mission at Ceylon rise exactly in the same way: the gift of tongues, in this sense, is given also there, and now the word of God is widely circulated, and the kingdom of God is coming with rapidity and power: Whilst we are working in this cause, we are working for the Saviour; he could do it without us, but he will save men, by the means of men. This is God's way; therefore send forth your bibles, your missionaries, your schoolmasters, and appoint christian teachers to instruct and discipline the people, and the work of the Lord will go forward, and we shall live to see and to hear even greater things than these." Dr. Clark concluded by presenting to the Treasurer the sum of fifty pounds, put into his hands for that purpose by a friend, on the preceding Friday, after he had been preaching before the Society in Great Queen Street Chapel.

INTEMPERANCE.

Extract from Mr. Condict's Remarks, in Congress, on laying an increased duty on imported Liquors.

What is the crying evil, the besetting and the besotting sin of our country, which sinks us in our own estimation, and the estimation of the civilized world? What is it that degrades and

debases man below the level of the brute—that unfits him for the duties of social and domestic life? What is it that carries strife and contention into every neighbourhood? What invades the domestic circle, banishing conjugal affection, and sundering every tie of endearment? What entails poverty and wretchedness, and infamy, upon the innocent, literally "visiting the iniquities of the fathers upon the children, unto the third and fourth generation?"—What is it that wrings the tear from the eye of disconsolate beauty, and reddens its cheek with blushes? What is it that which draws forth the midnight sigh, from the lonely and broken-hearted mother, as she strives to cover her shivering infant with her scanty rags, or stifle the cries of hunger on the charities of her neighbour? What inflicts disease in its most loathsome shape?—What bloats and deforms the human countenance, and effaces the image of the Creator from his creature? What is it that sweeps, "as with the besom of destruction," more human victims to an untimely grave than sword and pestilence combined? What fills your poor houses with paupers and your hospitals with invalids? What crowds your jails with criminals, and gives employment to the hangman? It is INTEMPERANCE in the use of spirituous liquors.

MAN.

Man is distinguished in the scale of existence as a rational creature; hence a desire of knowledge is natural to him. He possesses a principle of curiosity which influences him to make perpetual inquiries as to the nature and tendency of the various objects which pass in succession before him. It is to be lamented, however, that while he is anxious to ascertain the causes and effects of sublunary events, he is too unmindful of his best interest. Fascinated by the appearance of worldly scenes, and hurried on by the force of sensual appetites, he forgets that he is an accountable, an immortal being; and will not stop to consider things as they really are. Though reason and conscience, providence and revelation, are monitors which remind him of his duty; yet he will not listen to their dictates, but too often prefers the present gratification of his senses, to his future welfare and happiness.

REFLECTION.

Life is short; the poor pittance of seventy years is not worth being a villain for. What matters it if your neighbor lie interred in a splendid tomb?—Sleep you with innocence. Look behind you through the tracts of time: a vast desert of unnumbered ages lies open in the retrospect; through this desert have your forefathers journeyed on until wearied with years and sorrow, they sunk from the walks of men. You must leave them where they fell, and you are to go on a little further, where you will find eternal rest. Whatever you may encounter between the cradle and the grave, be not dismayed. The universe is in endless motion: every moment big with innumerable events,

but bursting forcibly from a revolving and unknown cause. fly over this orb with diversified influence.

HERALD.

BOSTON, THURSDAY, MARCH 20.

TO CORRESPONDENTS.

A number of communications have been received and are under consideration.

We would inform our correspondents that all communications sent by mail, must be postage paid or they will not be noticed.

Our correspondents will pardon us, if we suggest to them the importance of writing as fair a hand as possible, as we are under the necessity, sometimes, to use a Yankee phrase, of *guessing* the meaning; and in some we have had to substitute words, which may be foreign to those of the original; in such cases, the writer cannot reasonably complain, if there should be errors. While we shall assiduously aim to render our paper correct, we can lay no claim to infallibility; and we shall not consider ourselves as bound to correct any mistakes, where the illegibility of the copy compels us to substitute words different from those of the author.

FOR ZION'S HERALD.

SHORT SERMON—No. 6.

BY V. D. M.

MATT. 28. 17.—*Some doubted.*

Christians of all ages have been more or less troubled with perplexing doubts and needless fears about many religious doctrines and the soundness of their conversion. This has been caused in part, if not altogether, by their neglecting to examine the evidences by which they are proved and established. Did they only search with prayer and diligence, after the proof that may be adduced from the word of God, and other sources, which may be depended on for credibility and integrity; and did they habituate themselves to think them over frequently, and "inwardly digest them," they might become so familiar with the arguments by which the truth of the gospel and the goodness of their experience is proved, that they might be satisfied in themselves and fully prepared successfully to defend the doctrines of religion against the attacks of all their enemies. However, as there are some who are often complaining, that they doubt what they once believed, (especially among young Christians,) it may be proper for us to consider the subject now before us.—*Some doubted.*—These words were spoken immediately after the resurrection of our Blessed Saviour. When the glorious tidings had just begun to spread. The Disciples heard with wonder; they thought the news almost too good to be true; yet some who had greater evidence than the rest believed and rejoiced; while the others who had not had so clear a proof of the event, that had excited such surprise, feared and doubted.

I. Show what they doubt.

1. The word of Christ. The Saviour should never be suspected of making a promise He will not perform. The purity of His life and the intangible-verity of His word, lay us under the strongest obligation to believe all He has said. Had He ever failed of accomplishing one of His promises, we might doubt the fulfilment of many others which He has made, with a greater appearance of propriety and reason. But as, "He is faithful, who hath promised," we have not the shadow of a reason to disbelieve a word He hath spoken. Yet the incredulity and impiety of some professors are such that they never place implicit confidence in a word He has taught, unless it fully agree with all their visionary frames and delusive feelings!!! It would seem next to impossible for any who have the least knowledge of the character and offices of Christ, to doubt the importance of His commands, or the truth of His promises. Nevertheless, the serious fact proves that many have done it. Though there are but few who openly profess to disbelieve the word of God, still there are some, yea too many, who do it in their life and conduct.

2. Their own experience. It is matter of very great surprise to many who have engaged in the service of God, understandingly, to see numbers, who once made a blazing profession of religion, relapsing so soon into a course of doubts and fears, about the state of their minds. However, many allowances should be made for the constitutional habits, the mode of education, and the situation in which they are placed. "Charity hopeth all things." Yet it seems to be utterly inconsistent with a spirit of sound piety, to be doubting the goodness of God, or His faithfulness in fulfilling the promises which He has made

for the encouragement of His children. If we have once had an evidence of the forgiveness of sin, and of our acceptance with God in the covenant of His mercy; and if we have lived and walked in the paths of undeviating obedience ever since, we have not the least reason to think that our situation has altered any for the worse. True, our exaltations may not at all times, be realized in so sensible a manner as at some other; yet we should have our hearts fixed, trusting in God. Never forget the days in which we were first illuminated, or disbelieve the divine testimony of the Spirit which beareth witness with our spirits, that we are the adopted children of God.

3. The testimony of the Brethren. A suitable regard should be paid, to the opinion of those who are far advanced in the experience of religion. Though we may at times, feel embarrassed and perplexed in our minds, we should not "cast away our confidence, which hath greatest recompense of reward." If our Brethren see cause to fellowship with us, as Christians, we should be careful and not reject ourselves too hastily.—For if we love them and they love us, we should conclude, that our union, (which is something we never felt before,) originates in religion:—The judgement of our deeply experienced friends, concerning our religious state, may be more correct than the opinion we form of ourselves.—*Yet some doubt!!!*

II. Show the reason why they doubt.

1. They have improper views of the character and dispensations of God. The principal cause of every sceptical notion, is the want of attention, (to the evidences in favor of the purity of God's character, and the excellence of His dispensations) in those who are disposed to indulge in the principle of unbelief. Ignorance the impure fountain from whence spring doubts, errors, and wicked superstitions. If we were thoroughly to examine the weighty testimonies which may be gathered from the word of God, and the government of Divine providence, without any predilection to this or that scheme of faith, we might soon be freed from all darkness and uncertainty of mind, and experience the clearest knowledge of a true Christian faith. But while we are set on believing nothing, but what we can comprehend, we must remain the miserable subjects of continual doubt. For there is no such thing as settled happiness without a firm and unshaken faith in God, and all the promises of His word. Though we never saw our Saviour with our natural eyes;—yet believing, we may rejoice with joy unspeakable and full of glory.

2. Personal Declension. When we neglect our closet and family devotions, blindness and darkness of mind will inevitably ensue. Or when we are backward in the performance of our public duties, guilt and condemnation are ever the following consequences. Every degree of spiritual light we lose, by not performing our religious vows, has a direct tendency to subject our souls to doubts, fears, and painful embarrassments. The most ready way to deprive ourselves of religious enjoyment, is the surest way to despair and wretchedness. By discontinuing our obedience we soon lose our relish for the ordinances of the gospel, and our attachment to the company of those who are the most zealously engaged in the cause of religion. And this is not all; for the gospel of the Blessed Saviour, which once sounded like music in our ears, now affords us no particular satisfaction. The love we had for God and the word of truth, has begun to wax cold; and the zeal we used to feel in the service of our Redeemer, has begun to abate; and now judging from our present exercises, we doubt whether we ever knew any thing of experimental religion.

3. The fall of professors. It is very often the case that those who are rather unstable and unacquainted with human nature, compare themselves with others who once professed the enjoyment of much religion; and as these have fallen, they conclude that they never knew any thing about it. And if those who have made such high pretensions, had no religion at that time, they think there can be nothing in it, or if there be, that they who have never made such professions, must certainly be strangers to it.—But this is not correct reasoning, for it is possible, yea probable, that those were once the true children of God, but they have "fallen by their iniquity." And now shall we doubt the reality of religion, and the truth of our own experience, because they have sinned, and proved that they have no religion at present? No. If we have not followed their example to sin, let us not doubt our experience or the goodness of God. For, "if our heart condemn us not, then have we confidence toward God, and whatsoever we ask,

we receive of Him, because we keep His commandments and do those things that are pleasing in His sight."

III. The consequences of doubting.

1. Condemnation. The paths of obedience are the only ways that lead to happiness. When we take a different course from this, we are forever throwing ourselves into trouble and difficulty: for the way of the transgressor is hard. Conscience is continually reminding us of our faults when we neglect our duties or disobey the commandments. The law that requires faith cannot be disobeyed by us, without our feeling guilty and condemned. Now to doubt is to disobey this law, for "he that believeth not is condemned already, because he hath not believed;" so then doubts are always the cause of condemnation. The experience of every one who has had his sins forgiven, will prove that it is impossible for any to enjoy permanent peace of mind or please God, without a living active faith; for "without faith it is impossible to please God." How wretched and miserable are those who are living under the frowns of that God whom they have offended by their impious doubts and wicked unbelief? It would be far better for them alito "believe and be saved" from the condemnation of sin here, and the wrath to come, hereafter!!!—*Yet some doubt!!!*

2. It wounds the cause of God. What must men of the world think, to hear professing Christians and members of the Church of God, all the while complaining of their leanness and misery?

In my opinion there is scarcely nothing that will more effectually bring the cause of God and religion into disrepute among its enemies. And no wonder, for what beauty can they see in it that they should admire it? All its excellencies are hidden under the doubts and complaints of those, who profess it. While those who have made a public profession of faith in Christ, are showing to the world by their downcast looks and wretched lives that there is nothing in religion but melancholy and suffering; we must expect the cause of God to suffer on their account.—They not only keep those from entering the kingdom of God, who would; but frequently are the cause of dampening the zeal and ardour of the young convert; and finally discouraging and destroying him.—"Woe unto them by whom the offences come."

3. It is the cause of the present misery and future ruin of those who doubt. "He that believeth not, is condemned already, and the wrath of God abideth on him." A person who is continually doubting is always unhappy; for how can it be otherwise? The scriptures assure us that "He that doubteth is damned." His soul is perpetually tormented, with internal horror and corroding remorse—"there is no peace to the wicked." This is not all; those who disbelieve the promises, have nothing to comfort them in the hour of Death! Their confidence is lost and their hope forever gone. They now lay under the heavy threatenings of God's word.—They have not believed to the end; of course their souls must be lost!—All those who disobey the gospel which requires faith, will be punished with everlasting destruction from the presence of God and the glory of his power.

IMPROVEMENT.

1. There is much sin committed in doubting. To disbelieve the witness of the spirit and the promises of the gospel is most certainly offensive to God. Distrusting his providence and disputing the genuineness of the work which he has wrought; are sins of no small magnitude. What can be more reasonable than to credit the evidences which he has given, to prove that we have been regenerated; and feel gratitude for the innumerable blessings which he has conferred upon us.

2. There is much injury done by doubting. Unbelief is the procuring cause of our spiritual losses and disappointments. While we doubt, our graces decline and our souls are visited with spiritual death. The influence of our example is felt by others; and if it be corrupt it will seriously injure if not destroy them.

3. All who are troubled with doubts, should labor and pray to be saved from them. It is possible to be perfectly freed from all the darkness and uncertainty of mind which are occasioned by the unbelief of our hearts and the disobedience of our lives. Did we but attend properly to the means of instruction with which we are blessed, it would not be long before we should have sufficient evidence to authorize the belief of our acceptance with God, if we are in a state of favor with him. Let us draw near to the throne of grace and pray with perseverance that our doubts may end and our souls be saved.—*No anxious Doubt! no guilty gloom,*

Shall damp, when Jesus' presence cheers;

My light, my life, my God is come,
And glory in his face appears.

AMEN.

ERRATA IN No. 5.

5th line from the top of the introduction, *or morality read mortality.*

1st prop. 12th div. bottom and 3d line from bottom, for *their read his* in both places.

2d prop. 3d div. 2d line from bottom, for *His read this.*

3d prop. for the word *joys* read happiness.

" 12th div. in the 10th line from top, for *have* read *love.*

Extract of a Letter from the Rev. J. W. Hardy, to the Rev. E. Hedding, Dated New-London, March 14, 1823.

DEAR BROTHER—"I have been thinking of writing to you for some months, but my situation has prevented me. A little past the middle of Dec. Brother Merrill (our presiding Elder in New-London District,) was taken sick and it became necessary for me to take his appointments.

When I left Bristol, the work of God was prospering in that place. About fifty professed faith in Christ, and the work still goes on gradually.

There are some revivals on the District. A good work has been going on for some months in Warwick Ct. A gradual work in Needham. A gracious work at Springfield. An extensive revival in Tolland Ct. Other circuits and stations are I think, gradually rising. We have had very good seasons upon the District. I believe that the Brethren, in general, "are steadfast and unmoveable" in the cause of God, the Preachers and many of the Members are praying and labouring for a more general revival.

I remain as ever, yours."

FOR ZION'S HERALD.

On the immoderate use of intoxicating liquors.

It is an indisputable fact, that drunkenness, or intoxication with strong drink, is one of the greatest, and most alarming evils of the present age. It is truly painful to a Philanthropic mind, to behold the increasing number of *Bacchanalians* in almost every part of our country, and the consequent increase of misery and wretchedness. The plague, famine and the sword are less a curse than the inebriating cup. The modern *Bacchus* is literally the pestilence, that walketh in darkness and destroyeth at noon day. Many stately mansions and many wide spread plantations, with what is infinitely more valuable, the joy and innocence of innumerable multitudes, have been sacrificed upon the altar of this filthy god. Many once flourishing villages have gone to decay, for this obvious reason,—the inhabitants of them, neglected their business,—to attend their *beastly bacchanals*. The increase of pauperism, of late, has excited much public interest, and the cause has been diligently sought for and if I mistake not, found in the rum bottle. In some of the States, measures have been adopted, such as fining and publishing of habitual drunkards (though I believe to little purpose) to prevent the further spread of the evil, and it is strange that any should have opposed these regulations, on the ground, that it might injure the condemned, by exposing their character, or the feelings of friends, as though it were possible, to do either more effectually, than the wretch himself had done by turning himself into a two legged beast. Death complained to Burns (the Scotch Poet) that Dr. Hornbrook had robbed him of the most of his business. Why, or how, he has remained a silent spectator to the practice of the famous Quack (Strong Drink) who in every age and clime has murdered innumerable multitudes of the human family, is mysterious and, probably, only known to himself.—There is no God like unto Bacchus; for those, who sacrifice upon his altar, are to be found among all nations. While Jews, Pagans, Christians and Mahometans have destroyed each other with fire and sword; and while the different sects of these religions, have been very zealous in establishing orthodoxy and persecuting heterodoxy; they all have universally tolerated the followers of Bacchus. In every age the contending Chieftains, before and after battle, have poured out their libations at his feet. The god of *tipplers* although honoured by the great, despises not the humble poor. If his followers were collected from the four winds, we should have as motley a crew of red noses and carbuncled faces as ever came together. We should see among them men of all religions, politics, professions and colours, paying homage, with one mind to the *nasty god of beasts* in human shape!!!—

O Reason where art thou! O conscience art thou seared as with a hot iron! O shame art thou lost forever! Is the drunkard undone; and is there no remedy? May God forbid. The following discourse, taken from an old American Magazine, gives a very just description of the drunkard, and his bad estate; and being some what humorous may, on that account, arrest the attention of some, where more serious words would fail. It is therefore (with the above) submitted to the consideration of those (with a sincere desire that it may benefit them) who have not yet, drank the fatal one glass more. A sermon preached by Mr. Dodd of Dedham, (commonly called old Dodd) to some of the students of Oxford, who met him on the road to London, and insisted on his preaching to them there, in an old hollow tree from the word *malt*. Having remonstrated a while to no purpose, he went into the hollow tree and said, beloved let me crave your attention, for I am a little man come at a short warning, to preach a brief Sermon, upon a small subject, to a thin congregation, in an unworthy pulpit. And now, my beloved, my text is M. A. L. T., which I cannot divide into sentences because it has none, nor into words, because, upon the whole matter, is but a monosyllable. Therefore, I must of necessity, divide it into letters which I find in my text to be M. A. L. T. M. my blood, is Moral, A. is Allegorical, L. is Literal, and T. is Theological. The Moral is set forth to teach you, drunkards, good manners: therefore, M. my Master, A. all of you, L. listen, T. to my text. The Allegorical is when one thing is spoken, and another meant. Now the thing spoken of, is MALT, but the thing meant is *strong beer*, wherein you, drunkards, make, M. Meat, A. Apparel, L. Liberty, and T. Treason. The Literal is according to the letters, M. Much, A. Ale, L. Little, T. Thrift; Much Ale, Little Thrift. The Theological is according to the effects which it works, which I find in my text, to be of two kinds—1st, in this world, 2d, in the world to come. 1. In this world the effects are in some, M. Murder, in others, A. Adultery; in some, L. Looseness of Life, and in others, T. Treason.

2. In the world to come, in some M. Misery; in others A. Anguish; in some L. Languishing; in others T. Torment. Wherefore, my use shall be exhortation; M. my masters A. all of you, L. leave T. tripping; or second by way of commutation, I say, M. my masters, A. all of you, L. look for T. torment.—So much for the time and text. Only by way of caution take this; a drunkard is an annoyance of modesty; the trouble of civility; the spoil of wealth, the destruction of reason; the Brewer's Agent, the Alewives benefactor, the Beggar's Companion, the Constables trouble his Wife's woe, his Children's horror, his neighbor's scoff, his own shame; a walking swill tub, the picture of a beast and monster of a man! Can the Ethiopian change his skin, or the Leopard his spot.—Then may those who are accustomed to get drunk learn to be sober; therefore let those who think they stand take heed that they fall not into this irrecoverable vice. Touch not, TASTE not, Handle not the *unclean thing*. L. C.

OBITUARY.

The Righteous shall be in everlasting remembrance.

It is a debt due to Christianity, to exhibit to the world the character of persons who have truly exemplified their sacred principles. Thus the "pious dead" often become instrumental of exciting others to godliness, and so live through many generations by being imitated. Sometimes persons die in hope whose lives were neither instructive nor useful, and others taking encouragement from such instances, presume upon the divine mercy to settle their accounts well in their last moments, and so remain negligent of the important requisitions of the Gospel, and frequently to the disgrace of a religious profession. But not so in the instance before us. Religion had its due weight in life, and the savour of its influence, it is hoped, will not be lost by those who enjoyed its benefits. The hand which pens this imperfect sketch might tremble to be found in such an unequal employ, but the warm heart of Charity will excuse the sincere tribute of a friend.

Mary F. Coffin was the daughter of the Honorable Isaac Coffin Esq. of Nantucket. She enjoyed an education which excluded those fashionable follies, that give a superficial glare and court a moment's admiration, then leave the mind unoccupied, or filled with trifling ideas of fancied happiness. On the contrary she was intelligent and interesting, and in view of things according to the light of this world, it might be said she possessed every requisite qualification.

She lived however ignorant of her state by nature, till the nineteenth year of her age, when she was awakened to a sense of her fallen condition, and sought reconciliation to God through Christ. From that time forward to the end of her life, she denied herself, took up her cross and followed him; and in connection with the Methodist Church, she ever evinced the sincerity of her attachment by a faithful attendance to all its requirements. Humility was a distinguishing trait in her character, & it was of the stamp which literally prefers others before itself, and conceals from the left hand what the right hand doth. But though unassuming, she was just in reproof or advice, as circumstances required, and even her presence often proved a check to the irregular sallies of mirth and unprofitable strains of conversation into which many professors unhappily fall. There was an artless plainness in her dress and manners, which agreeably comported with the simplicity of the gospel, and left no room for the suspicion, that her heart was at variance with her appearance. As an attendant on the sick, and a ready help to the necessitous, a proper estimate cannot be made till the fruit of her labours shall be gathered home; for many who enjoyed are gone with her to their eternal state.

In the relation of daughter and sister she was dutiful and affectionate and ever after her conversion, felt much for the spiritual welfare of her family; and with her best efforts to prevent it, she habitually mourned lest they should see too little in her life to judge favorably of the work of grace which was so indispensably necessary to salvation. But in this respect she lived not in vain. They were constrained to acknowledge the change in her, and with some of them her endeavours were successful. Her worthy mother speaks of her in the following terms. "In the death of Mary, I have lost not only my principal dependance as to care and the management of the household concerns, (which during my frequent indispositions she faithfully sustained;) but what is far more, I and my family have lost the benefit of her example and advice."

Her youth ability, and piety gave flattering hopes of a long, a useful and a happy life, but a mysterious providence intercepted. About the middle of May last, complaints which before she had but little regarded, increased so as to confine her principally to her chamber. After a few days however she appeared to be better and rode out, but the encouraging symptoms did not long continue, and soon after she became the subject of a settled fever. It is not known that at that time she had any serious apprehensions as to the near approach of death, but frequently remarked, "I think this sickness is to teach me something about faith," a subject which principally occupied her mind. To one she observed, "how good is the Lord if he takes me to himself, having done and suffered so little for him." Through the progress of her disease she never expressed a desire to live, but sometimes said, "I fear I shall not honor the Lord in my sickness," yet never manifested any thing but perfect submission and patience. About three weeks before her death, she was impressed with a belief that she should not recover, yet did not express it immediately to her family, knowing how much it would affect them; but with her Christian friends, conversed upon it with as much cheerfulness as was usual for her on other subjects, when in health. The last few days, she suffered extremely from pain in the head, which affected her reason, but even in her delirium, her conversation was strictly connected with her usual domestic and religious duties, and she appeared to pass from one to the other with nearly the same exactness to which in health she had been accustomed. At intervals when favored with her reason, she rejoiced in prospect of the glory of God, but was staid with firmness upon the Divine Will, to wait for her change to come; and on the morning of the fourteenth of July 1822, she exchanged the sufferings of mortality for the peaceful inheritance of the saints. Aged about twenty three years and eleven months. R. M.

FOR ZION'S HERALD.

Mr. Editor,

I have, for a number of years, been a member of the Methodist Episcopal Church; and I am decidedly in favor of its doctrines and discipline; but there is one particular subject to which I wish to call your attention, and that of your correspondents: viz. *The neglect of reading the Scriptures*, in our Prayer meetings. Now, it appears to me, that it would tend much to the edification and instruction

of the audience, if the Minister, or one of the Leaders should read a portion of the word of God, and make some remarks on the same, and then give place for his brethren. Now I wish to hear the objections, (if any there may be,) against such a practice—also the arguments in favor of it, from you or any of your correspondents, presuming that the columns of the Herald will be open for the discussion of so important a subject.

BEREAN.

NEWS:

FOREIGN AND DOMESTIC.

LATEST FROM EUROPE.

WAR NEWS.

FORMAL HOSTILITY.

PARIS, JAN. 28

The Chambers of Peers and of Deputies, assembled this day. At one o'clock, the King took his seat on the throne, having his Royal Highness Monsieur on his right, his Royal Highness the Duke of Angouleme on his left, and the Duke of Orleans at a little distance. M. Dambray (Chancellor of France,) the Prince Talleyrand (Grand Chamberlain,) and the other great Officers of the Household, occupied chairs appropriated to them. Some minutes before, their Royal Highnesses the Duchesses of Angouleme and Berri, and the Duchess of Orleans, were seated in a richly decorated gallery assigned for them.

The whole assembly stood up uncovered. His Majesty invited the Peers to be seated, and the Chancellor, in his name, conveyed the same invitation to the Deputies. His Majesty after uncovering for a moment and bowing to the assembly, delivered a Speech, from which the following extract is made.

Extract from the Speech.

"France owed to Europe an example of that prosperity of which no people can obtain unless by a return to religion, to legitimacy, to order, to true liberty. Such a salutary example is this day held out.

"But divine justice permits that, after having, for a long time, occasioned other nations to feel the terrible effects of our own disorders, we should see ourselves exposed to dangers, which are producing similar calamities among a neighboring nation.

"I have left nothing undone to insure the safety of my people, and to preserve Spain herself from the greatest of evils. The blindness with which the representations made at Madrid have been rejected, leaves little hope of the preservation of Peace.

"I have ordered the recall of my Minister. A hundred thousand Frenchmen, commanded by a prince of my family—by him whom my heart recognizes as a son, are ready to march, invoking the God of St. Louis to preserve the throne of Spain to a descendant of Henry IV; to preserve that beautiful kingdom from ruin, and to reconcile her to Europe.

"Our stations are to be reinforced in those places where our maritime commerce may need such protection. Cruisers will be appointed to act, wherever our shores may be open to attack.

"If war be inevitable, I shall omit no effort to narrow its circle, and limit its duration. It shall be undertaken for no other purpose but, to conquer that peace which the state of Spain would render impossible. Let Ferdinand VII. be free to grant his people the instructions which they can hold only from him, and which, by securing their repose, will dissipate the just apprehensions of France. From that moment hostilities shall cease, this solemn engagement, Gentlemen, I enter into in your presence.

"It is my duty to lay before you the state of our affairs. It belonged to myself to deliberate. I have done so maturely. I consulted the dignity of my throne, the honor and the security of France. We are Frenchmen, Gentlemen. We shall ever be united in defence of such interests."

This speech, according to the report, was received with loud demonstrations of applause by the Chamber, and the Duke d'Angouleme, that worthy descendant of Henry the Fourth to whom he bears so striking a resemblance, when he was alluded to as the Prince whom the heart of Louis delights to call his son,—and as the leader of 100,000 Frenchmen, who are to march and invoke the God of St. Louis to preserve the Throne of Spain to another worthy descendant of Henry the Fourth, the Duke assumed a valiant air, and theatrically clapped his hand on the hilt of his sword.

The Madrid papers of the 15th, announce the DEPARTURE of the MINISTERS of the

three principal powers of the Holy Alliance. They took the road for Bayonne on the 14th. On the 13th and 14th a number of addresses were presented to the Cortes from public bodies, corporations, military corps, &c. in approbation of the spirited answers of the Government to the Notes of Foreign Powers. The French Minister was expected soon to follow the other Ministers. The Russian Minister, reached Paris on the 25th.

It is said, that in the event of the invasion of Spain by the French, Mina has given the deadly advice to divide the whole of the forces under his command into bands of one hundred men each, for the purpose of harassing the enemy by a Guerrilla warfare on a grand scale.

There is a talk of fortifying Madrid. This is ridiculous—Should the French Army pass the *Ebro*, the best policy will be for the constitutional army to retire behind the *Sierra Morena*, and carry on a guerrilla warfare.

Loss of the Steam Boat Tennessee.

It seldom falls to our lot to record so melancholy an event as the loss of this boat which plunged more than thirty persons into a watery grave. The boat with a hundred and seventy-six passengers, which were subsequently augmented to 196, left N Orleans for Louisville, Feb. 2d. In the night of the 8th, being 180 miles above Natchez, the boat struck a log, and was so shattered that it sunk in five minutes. The night was dark, boisterous, cold and snowy. An attempt was made to carry the boat to the shore, but the water entered so fast that it was in vain. Capt Campbell made every effort to save the passengers and crew, and it was greatly owing to his exertions so many reached the shore in safety. Upwards of thirty persons perished in the water, many of whose names are unknown.

TURKISH FASHION.

One of the Grand Viziers, ing rather unsuccessful in some of his operations, had his head taken off. Advice had been received at Vienna from Constantinople, which stated that the head *Haleb effendi*, was not placed as had been reported, on the gate of the Seraglio, but was exposed in a *basin of silver*. This, no doubt, arose from some remaining respect from the Grand Seigneur,—There's an honor for you.

SAVANNAH, Feb. 24.

Daring Outrage.—A daring attack was made yesterday morning, upon the person of Mr. Wood, of the firm of A. & E. Wood of this city. A black fellow entered the store no doubt for the purpose of plunder, and whilst Mr. W. was in the act of stooping, suddenly struck him a violent blow upon the head, with a stick or bludgeon, which seriously wounded him. The stroke was so sudden and unexpected, that Mr. W. imagined that he was shot, and immediately ran into the street and gave the alarm. The fellow made off, and ran from the store in Whitaker street, nearly to the Steam Boat Wharf, before he was overtaken. He was, however, caught and committed to prison.

FIRE IN CANTON, CHINA.

The *Caledonia*, from Canton, arrived in Philadelphia, brings advice, that on the evening of the 1st November last, a fire broke out in that part of Canton, called *Hog Lane*, which continued four days, and destroyed by estimation from ten to twelve thousand dwellings of the natives;—and all the factories and warehouses of the foreign merchants, with the exception of that of Mr Erring, from Philadelphia.

New Paper.—A Prospectus has been issued for publishing a paper in Augusta, Me. the destined seat of government. Its title is to be the "*Name Intelligence*"—devoted to no particular party or sect, but is intended as a disseminator "of useful knowledge."

MARRIED.

In Dorchester, on Thursday evening last, by the Rev. Dr. Codman, Mr. Wm. F. Williams to Miss Sarah Page.
In Salem, Mr. Gershom Downs to Miss Sally P. Richardson.
At Brewer, Dr Flisha Skinner aged 80, to widow Brooks, of Orrington, aged 32.
At Portland, Mr. Seba Smith, jr. to Miss Elizabeth O. Prince; Capt. Hosea Harford, to Miss Appiah Webb.

POETRY.

FOR ZION'S HERALD.

ADDRESS TO CHRISTIANS.

O ye that love the desolated walls,
Of mourning Zion, here my pensive song,
Attend this soft, admonitory call,
And let me ask "Why sit ye still so long?"
"Why sit ye still?"—while there remains
within,
One crucifier of the Prince of peace?
One passion unsubdued, one crimson sin,
To mar the fruits of faith and holiness?
"Why sit ye still?" while 'mid your circling
friends,
One soul estranged from its God is known?
Pray, warn, admonish, till that soul attends,
And seek salvation at Jehovah's throne.
Around you gospel sinners hourly die,
And sink in waves of misery unknown;
"Why sit ye still?"—O lift a louder cry,
And make the way of gospel mercy known,
The heathen perish—"Why do ye sit still?"
Your skirts are crimson'd with their precious
blood;
Yours is the task, to go to them and tell
That yours is the only way to God.
The Jews are dying in their unbelief;
And you must point them to a Saviour, come,
'Tis your compassion, that must give relief,
And help, restore, and bring the wanderers
home.
Long has the earth in dubious darkness sat,
With here and there a solitary ray
Of Gospel light, to point the sinner's feet
To the blest path that leads to endless day.
"Why sit ye still?" amid this dying world?
You only know the sweets of sins forgiven,
Arise, and toil, till you have wide unfurl'd
The peaceful banner of the King of Heaven.
O how can Christians thus securely set,
While millions call so loudly for their aid?
Do they their Saviour's last command forget,
Or are their hearts of flint or iron made?
Christians awake! O sit no longer still
In dull stupidity! from slumbering care!
For your exertions yet, the world must fill
With gospel light, and life, and heavenly
peace. P. H. B.

FOR ZION'S HERALD.

FOLLOW CHRIST.

To follow Christ dost thou profess?
Then let thy lips and life express
That purity and holiness,
Which in His life and doctrines shine,
And manifest a soul divine.
He is the pattern, imitate
Each trace and feature, small and great,
Nor from it dare to deviate:
It is His will, that such as He,
Such all His followers must be.
The world will notice and despise
A hypocrite in saintly guise:
Will watch him with censorious eyes,
Who takes the name of Christ, and then
Lives, speaks, and acts, like worldly men.
A Christian's is a holy call—
He needs be watchful lest he fall:
'Twere better not profess at all,
Than, after such a high profession,
To turn again unto transgression.
Then, Christian, whoso'er thou art,
Love Christ, thy Lord, with all thy heart
Nor ever from His law depart;
For shouldst thou sin, the Lord may swear
"His rest—thou ne'er shalt enter there." N.

"WHAT IS LIFE?"

Oh what is life!—a fleeting shade,
That passes o'er the noon-tide sun;
A sparkling halo, soon to fade,
And disappear, ere scarce begun.
Oh what is life!—a vapor gay,
Reflecting hope's delusive beam,
That glitters in the morning ray,
Then sinks in night, like pleasure's dream.
Oh what is life!—a radiant bow,
That gilds the azure vault of heaven;
And, seen but once, dissolving slow,
Melts in the twilight hues of even.
Oh what is life!—a hasty stream,
That, as it glides inconstant by,
Gives back the sun one broken gleam,
Then mingles with eternity.
Oh what is life!—a passing night,
That shines with cold and cheerless ray;
The gloom shall break with morning light,
And all be pure unclouded day.
AMANDA.

Miscellany.

THE WIFE.

(CONTINUED.)

She saw, however, with the quick eyes of affection, that all was not well with him. She marked his altered looks and stifled sighs, and was not to be deceived by his sickly and vapid attempts at cheerfulness. She tasked all her sprightly powers and tender blandishments to win him back to happiness; but she only drove the arrow deeper into his soul. The more he saw cause to love her, the more torturing was the thought that he was soon to make her wretched. A little while, thought he, and the smile will vanish from that cheek—the song will die away from those lips—the lustre of those eyes will be quenched with sorrow; and the happy heart which now beats lightly in that bosom, will be weighed down like mine, by the cares and miseries of the world.

At length he came to me one day, and related his whole situation in a tone of the deepest despair. When I had heard him through, I inquired, "does your wife know all this?" At the question he burst into an agony of tears. "For God's sake," cried he "if you have any pity on me, don't mention my wife; it is the thought of her that drives me almost to madness?"

"And why not?" said I: "She must know it sooner or later; you cannot keep it long from her, and the intelligence may break upon her in a more startling manner than if imparted by yourself; for the accents of those we love soften the harshest tidings. Besides you are depriving yourself of the comforts of her sympathy: and not merely that, but also endangering the only bond that can keep hearts together, an unreserved community of thought and feeling. She will soon perceive that something is secretly preying upon your mind; and true love will not brook reserve, but feels undervalued and outraged, when even the sorrows of those it loves are concealed from it."

"Oh! but my friend! to think what a blow I am to give to all her future prospects—how I am to strike her very soul to the death, by telling her that her husband is a beggar! that she is to forego all the elegancies of life—all the pleasures of society—to shrink with me into indigence and obscurity! to tell her I have dragged her down from the sphere in which she might have continued to move in constant brightness—the light of every eye—the admiration of every heart! How can she bear poverty? she has been brought up in all the refinement of opulence. How can she bear neglect? she has been the idol of society—Oh, it will break her heart! It will break her heart!"

I saw his grief was eloquent, and I let it have its flow; for sorrow relieves itself by words. When his paroxysm had subsided, and he had relapsed into moody silence I resumed the subject gently, and urged him to break his situation at once to his wife. He shook his head mournfully, but positively.

"But how are you to keep it from her? It is necessary she should know it, that you may take the steps proper for the alteration of your circumstances. You must change your style of living—nay," observing a pang to pass across his countenance, "don't let that afflict you. I am sure you have never placed your happiness in outward show—you have yet friends, warm friends, who will not think the worse of you for being less splendidly lodged; and surely it does not require a palace to be happy with Mary."

"I could be happy with her," cried he convulsively, "in a hovel! I could go down with her into poverty and the dust! I could—I could—God bless her! God bless her!" cried he bursting into a transport of grief and tenderness.

"And believe me, my friend," said I, stepping up and grasping him warmly by the hand, "believe me, she can be the same with you. Aye more; it will be a source of pride and triumph to her; it will call forth all the latent energies and fervent sympathies of her nature; for she will rejoice to prove that she loves you for yourself.—There is in every true woman's heart a spark of heavenly fire which lies dormant in the broad daylight of prosperity; but which kindles up, and beams and blazes in the dark hour of adversity. No man knows what the wife of his bosom is—no man knows what a ministering angel she is—until he has gone with her through the fiery trials of this world."

There was something in the earnestness of manner, and the figurative style of my

language, that caught the excited imagination of Leslie. I knew the auditor I ad to deal with; and following up the impression I had made, I finished by persuading him to go home and unburden his sad heart to his wife.

I must confess, notwithstanding all I had said, I felt some solicitude for the result. Who can calculate on the fortitude of one whose life has been a round of pleasures? Her gay spirits might revolt at the dark, downward path of low humility, suddenly pointed out before her, and might cling to the sunny regions in which they had hitherto revelled. Besides, ruin in fashionable life is accompanied by so many galling mortifications, to which in other ranks, it is a stranger. In short I could not meet Leslie, the next morning without trepidation. He had made the disclosure.

"And how did she bear it?"
"Like an angel! It seemed rather to be relief to her mind, for she threw her arms around my neck and asked if this was all that had lately made me unhappy—but, poor girl," added he, she cannot realize the change we must undergo.—She has no idea of poverty but in the abstract; she has only read of it in poetry, where it is allied to love.—She feels as yet no privation; she experiences no want of accustomed conveniences or elegances. When we come practically to experience its sordid cares, its paltry wants, its petty humiliations—then will be the real trial."

"But" said I, "now that you have got over the severest task, that of breaking it to her, the sooner you let the world into the secret the better. The disclosure may be mortifying; but then it is a single misery and soon over; whereas you otherwise suffer it, in anticipation every hour in the day. It is not poverty, so much as pretence, that harasses a ruined man—the struggle between a proud mind and an empty purse—the keeping up a hollow show that must soon come to an end. Have the courage to appear poor, and you disarm poverty of its sharpest sting." On this point I found Leslie perfectly prepared. He had no false pride himself, and as to his wife, she was only anxious to conform to their altered fortune.

Some days afterwards he called upon me in the evening. He had disposed of his dwelling house, and taken a small cottage in the country, a few miles from town. He had been busied all day in sending out furniture. The new establishment required few articles, and those of the simplest kind. All the splendid furniture of his late residence had been sold excepting his wife's harp. That he said was too closely associated with the ideas of herself; it belonged to the little story of their loves; for some of the sweetest moments of their courtship were those, when he had leaned over that instrument and listened to the melting tones of her voice. I could not but smile at this instance of romantic gallantry in a doating husband.

MASONIC.

Extracts from a Sermon preached before two Lodges of Freemasons, at Reading, Mass. June 25, 1821—by Rev. JACOB W. EASTBURN.

MASONRY.

The Bible is the soul of Masonry—Masonry, therefore, is a good system. The reading of this good book accompanies all our performances. To facts, which it reveals, and duties, which it urges, all our rites and ceremonies refer. The lamb-skin, gauge and gavel; the level and the plumb-line; the square and compasses; the mallet, the chisel and the trowel, with many other Masonic instruments, "of which we cannot now speak plainly," have important moral uses.—They are mementos of facts, which the Bible records. They are checks against sin, which it forbids. They are monitors to excite us to duties, which it inculcates.

In addition to this, it may not be improper to remark, that every Mason has as solemnly engaged to take the Word of God for the rule and guide of his life, as the Christian has to take it for his "rule of faith and practice." His not living according to it, is the same evidence of his departure from Masonry, as the Christian's not living according to it, is of his departure from Christianity.—The case of both is a grief to humanity, but is no evidence against the institutions they respectively dishonor.*

Many have objected to our order because of its secrecy. But this objection I consider unreasonable. There are many reasons, as every brother knows, in favor of its importance. Two of these may be noticed without a violation of the rules of the fraternity. Is Masonry a charitable institution? and do those, who in days of prosperity contribute

to its funds, have a right to support from them in a time of adversity? it will appear evident to every reflecting mind, that it is necessary there should be secrets, by which a brother may know a brother from an impostor. Otherwise vagrants would be supported, while contributors themselves were left to suffer. A secret is the only safeguard which can be devised to remedy this evil.

Is Masonry calculated for fitting men for usefulness? Men, in whom you can place no confidence, are not fit for any public station. A Senator of this class would render the calculations, intended by a session with closed doors, abortive, and be a means of injury to the nation. A general of this class would divulge every plan of concert so early as to prevent its success.—Masonry habituates a man to the exercise of confidence, & is happily calculated to prepare men to keep secrets in business, where secrecy is required.

The exclusion of females from the institution has often been condemned. But reflecting will not consider it improper. By their exclusion, our lodges are preserved from an accusation, which, had they been admitted, would unquestionably have been levelled against them—an accusation, which delicacy forbids me to mention. Nor are the fairer part of creation injured by this or any other regulation of the fraternity. Masonry is a friend to their virtue. Such are its barriers for their defence, that if virtuous females only knew them, they would consider a relation to a Mason a privilege indeed. Nay more; they would ardently desire that Masonry might speedily become so universal, as to include every depraved son of Adam.

* Those, who have written against Masonry, have confounded illuminism with Masonry. In this they have imitated infidel writers, who, led away by the sound of words have confounded the Brahmins of Hindostan with the Protestant clergy. As a minister of the Gospel, I protest against the conduct of the latter. As a Mason I protest against the former. The conduct of both I consider equally ungenerous.

DOMESTIC RECEIPTS.

Recipe for making Bread.

1st. Take equal proportions of mealy potatoes and superfine flour. 2d. Peel and boil the potatoes—using the same water to mash them in, making them as fine as the flour.—3d. Add (for three common loaves) a table spoonful of fine salt and sufficient yeast.—4th. Mix the bread and let it rise—bake it about one hour gradually.

MOTHS.

To prevent moths from attacking woolen clothes, or worms from destroying books, place in the drawers or corners of the shelves some of the roots or blade of the Sweet Flag. A decoction of the same will prevent their attacking buffalo skins, by sprinkling it over them. This is not only effectual for the above-mentioned purposes, but is a pleasant aromatic.

FOR CURING BACON.

For 100 lbs. of Ham, take five ounces salt petre, two quarts molasses, and as much salt as can be dissolved in a quantity of water sufficient to cover the hams. Boil this pickle and skim it; place your hams loosely in a barrel, pour your pickle boiling hot upon them, cover the barrel and let it remain six or eight days, then take out the hams and smoke them in the usual manner.—Salt must be added while the pickle is boiling, until it will dissolve no longer.

To prevent Skippers in Bacon.

Take of red pepper finely pounded, one spoonful to every joint of meat, and rub it on the meat with the salt when it is first put up.

Receipt for Sausages.

For 10 lbs. of meat, take 4 ounces of salt, one ounce of pepper, and sage and other herbs to your taste.

To prevent Polished Hardware and Cutlery from taking rust.

Case-knives, snuffers, watch-chains, and other small articles made of steel, may be preserved from rust, by being carefully wiped after use, and then wrapped in coarse brown paper, the virtue of which is such, that all hardware goods from Sheffield, Birmingham, &c. are always wrapped in the same.